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DER SINN DES LEBENS UND DIE WISSENSCHAFT: Grundlinien einer Volksphilosophie. Von Dr. F. Müller-Lyer. München: J. F. Lehmanns Verlag, 1910. Pp. iv, 290.

THE NEW SOCIAL DEMOCRACY: A Study for the Times. By J. H. Harley, M.A. London: P. S. King & Son, 1911. Pp. xxvii, 218.

CONTEMPORARY SOCIAL PROBLEMS: A Course of Lectures delivered at the University of Padua by Achille Loria. Translated by John Leslie Garnier. London: Swan, Sonnenschein & Co., Limited, 1911. Pp. 156.

"Der Sinn des Lebens" is the first of a series of volumes by the same author bearing the general title "Die Entwicklungsstufen der Menschheit: Eine Gesellschaftslehre in Überblicken und Einzeldarstellungen." The purpose of the series is to provide the general reader with a general view of the course of human institutions and human thought up to the present and to establish on this basis a comprehensive and reasoned program of future development. The present volume has many merits and some irritating faults; but the faults will not, I think, greatly detract from the usefulness of the work. The author is evidently a man of great intelligence and wide information, but without the proper aptitude for exact philosophical speculation. His arguments will accordingly be found by the philosopher to stop short, in general, at the point at which his own interest is most eagerly engaged. Added to this are the inevitable misrepresentations of systems and opinions into which the unprofessional philosopher must fall. Human thought concerning nature is traced through five stages: (1) the naïve-utilitarian; (2) the anthropomorphic or theological; (3) the metaphysical; (4) the critical; (5) the positive. The treatment is often suggestive, but is open at almost every point to attack. The evolution of humanity is traced in a second section in which the author shows more thorough familiarity with his subject, and considerable dialectical power. The aim which he very impressively enforces upon mankind at its present stage is called by him *Kulturbeherrschung*: "the knowledge of the laws of civilization will enable man gradually to interfere purposively with the aimless and meaningless course of development and thus to conquer the most important province of all for consciousness and the conscious will" (p. 56). A third sec-

tion treats of the development of sociology, and it is worthy of high praise both on its critical and on its constructive side. In particular the various evolutionary schools of sociology, which employ various biological analogies, are effectively criticised, and a new scheme of an independent sociology is propounded. The criticism of Nietzsche's 'superman' deserves special notice by reason both of its own merits and of the widespread profession of Nietzschean views. Further sections deal in an optimistic and generous spirit with the problems of political and industrial organization, the diffusion of happiness, and the moral ideal. The whole work is inspired with a fine enthusiasm for equality and justice, and should inspire the like enthusiasm in its readers: it should help toward the solution of many difficulties, and serve as a source of many acute and well-marshaled arguments. It is, however, rather crude in temper, and it lacks the largeness and self-effacement which the best work of this kind possesses. The conceit of being 'educated' and up to date which has become so characteristic of German learned work is a fault which a reader of this book must observe continually.

Mr. Harley's collection of essays, partly reprinted from periodicals, hardly exhibits the coherence and mutual relevance proper to a book; and the several essays themselves are discontinuous and jerky, written in too great haste to do anything like justice to the author's wide knowledge of books and men or to his powers of critical reflection. 'Social Democracy' is opposed in this work to collectivist and bureaucratic socialism, and the author gives his reasons for expecting the supersession of the traditional policies of the socialist parties by the more comprehensive social democracy. He repudiates the doctrine of the exclusive dominance of economic factors, and claims that the politics of the future must be based on a social science which takes account of all the diverse elements or tissues which enter into the structure of society. "A large part of the burden of this book's message has been the recognition that there is no fatal or necessary economical march toward Social Democracy" (p. 204). He arranges "the different types of association in the following order, from the more simple and general to the more special and complex:" (1) Domestic Associations; (2) Economic; (3) Religious; (4) Artistic; (5) Juristic; (6) Political; (7) Rational. He argues accordingly that the social reformer

must attack the social problem on all these sides, eschewing any premature simplification or reduction of the one to the other. There is a long criticism of bureaucratic collectivism based principally on the story of the struggles of state employés in France; and the diversities in policy which historical and national differences impose are often very acutely and justly set forth. The book is suggestive and stimulating but conveys on every page the impression of haste and turbidity. The estimates of Burke and of Anatole France are delightful reading.

Justice has hardly been done to Professor Loria's work by this spiritless and evidently very inaccurate translation. It contains an endorsement in all essential points of the socialist criticism of contemporary society; a refutation of Darwinian or pseudo-Darwinian sciology; and a commendation of ameliorative social reforms in the hope of averting a violent overthrow of the existing order, and as certain to produce in any event an ennoblement of human character. The author's explanation of the influences which "are progressively lessening the lucrative employment of capital under our present economic system," would, had he given it, have been interesting and valuable. He devotes the greater part of one lecture to expounding as the great cause of social change the growth of population and the consequent pressure on the means of subsistence. So immense a generalization is incapable of proof, nor does the exclusive position here assigned to it seem to me to agree with reason or experience. The civilization of our own island meets here and there with what seems to me singularly ill-informed and ill-bestowed praise and blame. For example, "The English, who display, even in the most insignificant affairs of life, a profound common sense, appreciate the decadence of the privileged families, and in consequence they require anyone ennobled by the king, as a reward for services performed, immediately to change his name, a wise custom, thanks to which the name of the family is not disgraced later by the degenerate descendants of the noble" (pp. 110, 111). This specimen will serve to indicate the style of the translation; but it is considerably below the general level of thought presented in this book.

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